Youth

How can a man live in the modern world without being dehumanized? What is happening to people? Is there a new kind of human person coming into existence? Does the Christian gospel throw any light on what people are becoming?

Religious Education
EXHIBIT
Pacific School of Religion

A NEW HUMANITY

If we believe that God is *alive* and that the spirit of God is at work in e world, then *where* is the Spirit at work and *what* is the Spirit up to?

One can be reasonably sure that the Lord of history is not concerning mself greatly with the islands of spiritual self-sufficiency, the blind alleys, e self-serving follies, that abound in the world. If God is at work anyhere, he is concerned with the growing points, the human enterprises and eas that count. Moreover, one can be sure that he is concerned with man. the Christian gospel is true, God cannot but be deeply concerned with hat will become of human life as such in our time. God's involvement in e world entails his entry into the *human* predicament, his determination t to let man go, his faithful promise to raise man up as he raised up his n Jesus Christ.

But it is *not* allowable to assume without argument that the "Christian an," as we usually think of him, is the truly significant man in this present e, even in God's sight. Some say the man of our time is the scientist. But rhaps the new man is the Peace Corps volunteer. Perhaps he is the freem rider. Perhaps he is the Christian who has grasped what is really ppening in our world and is doing something about it.

Maybe *nobody* is the new man because *everybody* is confused and reatened today. There *are* people who seem to be doing exciting and gnificant things, but what, we ask, does this mean in a world in which an may be ceasing to be human? How can a man, any man, scientist or eacher, live in the modern world *without* being dehumanized: torn apart conflicting obligations, reduced to the level of a machine whether on production line or in the board of directors' room? What is happening, just to the human race, but to *people*? Is there a new kind of human *rson* coming into existence? What is he like? Is he a man or a machine? oes the Christian gospel throw any light on what people are becoming, on what they might become, under the pressures of modern living?

For many human beings, the easy assumptions which once seemed to ke their lives significant do not mean anything now at all. Is it really heretical any more to suggest that graduation with honor grades, the ptaincy of the football team, or even being elected Man of the Year by

Youth

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In the turmoil of our time God seems to be bringing something to a boil!

the Junior Chamber of Commerce, *may* not mean very much in terms of the real battle that is being fought in the world today: between those forces which make men truly human before God and those which turn men into demons?

Probably the greatest single obstacle to our discernment of God's work in human affairs is the defensive, self-protective viewpoint with which we read the headlines or look at the world about us. It is very difficult to wrench ourselves free from the assumption that God is mainly interested in *our* survival, the continuation of *our* nation, the prosperity of *our* church. Most people thus ask only one question of the news: "Who's ahead?" Are we beating the Communists? Is America keeping her prestige and power? Are Protestants holding their own against "pagans"? But surely there are other ways of looking at contemporary history. God, after all, is interested in mankind, not just in Protestants.

The real significance of the struggle of our time is something other than and beyond what we call the cold war. Things are happening to *human beings*, wherever they may live and whoever they may be, which will certainly loom larger in the perspective of history than the political tension of the immediate present. The latter are surely only the manifestations, the points of stress and strain, thrown up by deep human movements that are less easy to describe but far more important.

God is confronting modern man with experiences and possibilities which, in a unique way, prepare them for the gospel. The field is being prepared for the harvest in a new way. Man is having to face ultimate questions. The issues of life and death are more pressing. The conse

quences of each moral decision are further reaching. It is less possible for the majority of men to leave such questions to be answered by a few. And the tempo is speeding up. The testing which mankind faces is increasingly rapid-fire. God seems to be bringing something to a boil. And there is in this "something" a combination of qualities which suggests God's purpose is to lead humanity in the direction of a "new manhood in Jesus Christ."

Paul Verghese singles out three movements in particular which we should note. There is a new kind of human *freedom.* There is a new scope of human *suffering.* There is a new quality of human *community.* If God is truly at work in the world, dare the Christian ignore what he can discern in these three human movements?

A new kind of human freedom. Modern man has gained many new kinds of freedom: freedom which has been both a blessing and a curse depending on how he has understood it and used it. The story of the last 500 years of Western civilization has been the discovery by the individual man of his rights, privileges, and possibilities. Yet he has sometimes exercised these almost entirely without regard to his fellow man. Perhaps personal freedom is good, but *completely unlimited* personal freedom is not only destructive to society, but leads men individually to anxieties about what, ultimately, they are going to *do* with their personal freedom. Ironically, an age which has generated more personal liberty than any other in the history of mankind has also seen the rise of more totalitarian mass movements, more authoritarian systems of government, more examples of compulsive social behavior than any other. Surely we are looking for something deeper than an understanding of freedom which so readily collapses into anarchy.

One comes quickly to the point of suspecting that if freedom is not to be self-destructive, it must soon begin to take the form of the freedom promised us in the gospel. Man is on the brink of a breakthrough to a new area of freedom *for* building a new humanity and a new society. Human beings can *afford* to be free only *in order to achieve* a quality of life impossible for them under conditions of bondage. Is there indeed any breakthrough to a new area of freedom apart from the community of love and acceptance which we call the Christian church? Whatever one may say, the area of the enhancement of human freedom is a realm in which God, by his Holy Spirit, is surely at work. Here is where a renewal of man is to be found. If we want to be in touch with the Spirit of God, here, surely is one of the places we must try to be.

A new scope of human suffering. A second characteristic of our time is the extent to which modern man suffers. Technology, of course, has done so much to make life more comfortable and secure that the real scope of human suffering, for many in the Western world, is often overlooked. But many sensitive people are convinced that human suffering, far from becoming less in our day, has actually increased.

Indeed the new freedom of which we have spoken is itself a major cause of suffering. Here it is the suffering of social upheaval: a change that is

What's happening to human beings in our world today will certainly loom larger in the perspective of history than present political tensions.

often violent, and sometimes catastrophic. A new world is being born and it will not be born without pain.

What does all this mean? Can one say that God is using all this suffering as a way of teaching men something they should learn? Or is the whole thing the senseless, absurd crushing movement of a great wheel of fate blindly rolled forward by millions of men who are no more than slaves to the age in which they happened to be born?

The issues of good and evil no longer appear in black and white terms. Man, with his tremendous possibilities, seems on the brink of aborting the entire human venture in a bloody holocaust. Yet he still has dignity, he still has purpose, and his tragic situation is occasioned by his groping attempt to find a new life on earth.

Is it possible, indeed, that the tragedy of our century can provide a clarification of the human situation? May not the lesson of our suffering be that it reveals to us, as nothing else, "the grandeur and the misery of man," and thus forces millions of people to see a vision of themselves in something approaching biblical terms? It would be enough, for a start, if man's naive belief in human goodness and progress were punctured and if man seriously put his mind to dealing with his own greatest problem, which is himself.

A man will not really be a member of the new order of human society that is coming into being if he has stood apart from what his brothers are going through. And it *is* still possible to stand apart. But whether one is in a situation of suffering and violence or not, to be human today means to have some empathy, some sympathy for what is going on.

A new quality of human community. A third characteristic of our time which dominates the scene above all is the fact that the fences are coming down. We are being thrown together as a single community. Men today share a sense of the universality and unity of human experience which they never knew before.

Seen in its true dimensions, our situation is revealing to us something that has always been true but only recently very widely recognized: *that human history is a single story.* The Old Testament prophets expressed this in theological terms when they related the ambitions of the kings of Assyria, Babylon, and Persia to God's purposes for his people Israel. But only today has it become possible for most men to see what the universality of human community *is*. People of every corner of the earth are being dragged, bodily into the single on-going drama of civilization.

But if universal human community is being created by simple political H economic necessity, does the claim of the Christian church to be the e human community make sense? Perhaps. For the very fact that the w community of mankind must include *everybody on earth* means that will not work for very long to base that community on the political institu- ns or ambitions of any one nation or continent or culture. Something re fundamental, something more inherent in the purpose for which man s created, must be the basis.

The fact that men are forced to live together in one world and in one munity does not mean that they know how to do so successfully. More- r, the fact that Christians talk endlessly about fellowship, brotherhood, H togetherness does not mean that *they* have any ready-made idea of the ce that must be paid for the realization of such goals. A Christian has the ty to be aware of the overwhelming implications of the New Testament im that all things and all men are to be one in Christ. He needs to be are of the incredible range of human needs, aspirations, and conflicts ich must be reconciled before any true brotherhood is possible.

Who is the new man? So far, ours have been a very partial answer H a fundamentally secular answer. It has been an answer gained by king about us, by discerning, by being aware of what is happening in world. But does this "new man" have anything to do with the "new n in Jesus Christ"? Is the new humanity of which the Bible speaks some- g entirely different from the new humanity of our present secular age? e answer is surely both yes and no. The new humanity in Christ is cer- ly not simply to be identified with those people who live closest to the ward edge of change. But if we believe at all, as Christians must, that d is at work in history, then there must be a connection between what is obviously doing all about us and his ultimate purpose for man in Christ. Surely the new man in Jesus Christ is the *involved* man, who consciously ks to distinguish the divine from the demonic in what he sees, and to ar witness to the work and purpose of God in all its purity. Surely the ristian church is a community in which the true form and meaning of at is happening to men is at least partly clear: where freedom is the edom given by God's truth worked out in selfless service of God's pur- ses; where suffering becomes a redemptive sharing of burdens, a purpose- involvement in human agony with the goal of offering it all sacrificially God; where community is not merely a heaping up of people, not merely flict parading under the guise of corporate commitment, but the epitome penness, acceptance, and peace, so that it is the center of a very con- ion of human understanding which spreads in ever wider circles among man beings. In short, the new humanity in Jesus Christ is precisely that man solidarity in which one can begin to see what God's purposes for man lly mean.

—LEWIS S. MUDGE

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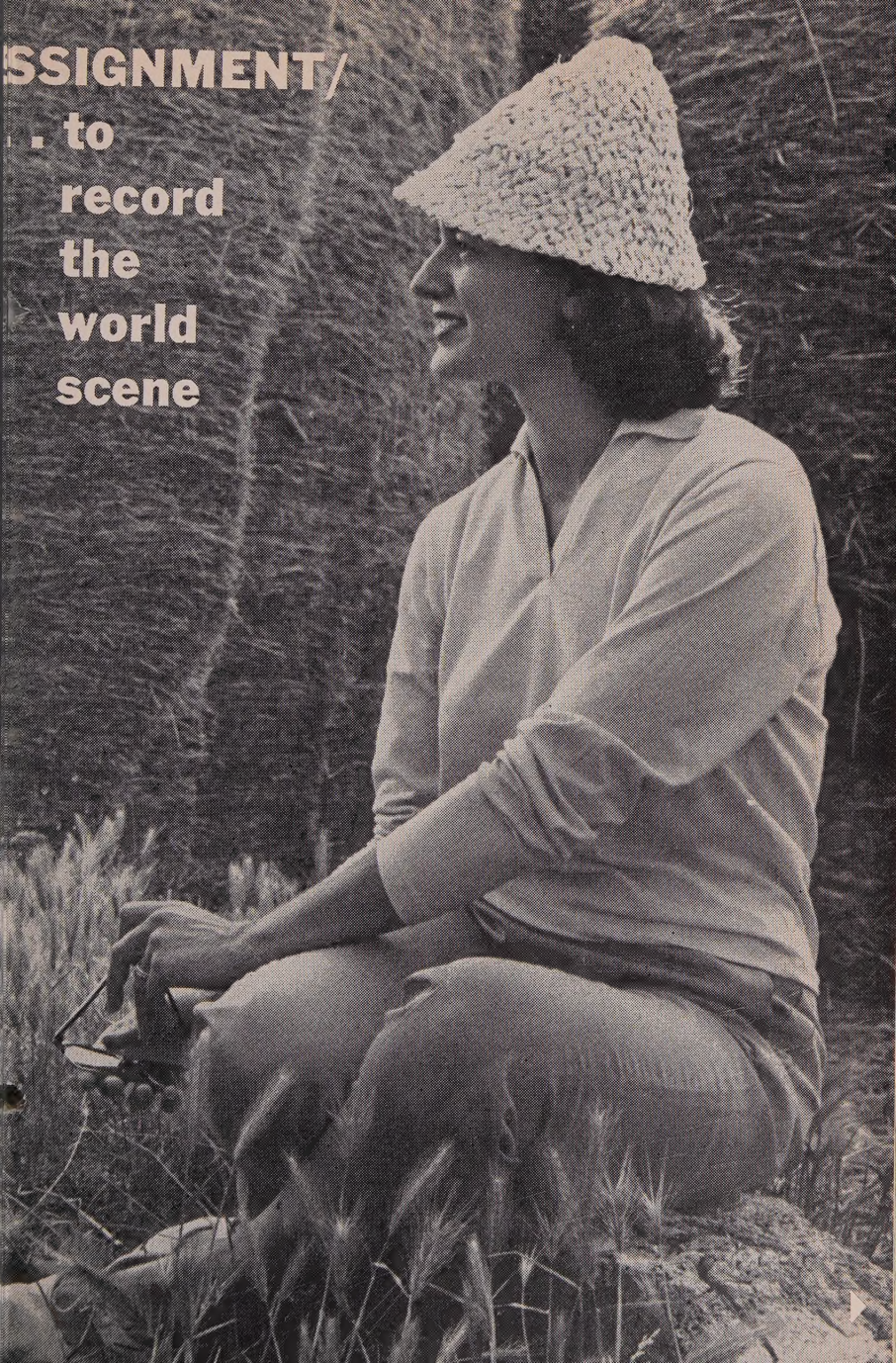
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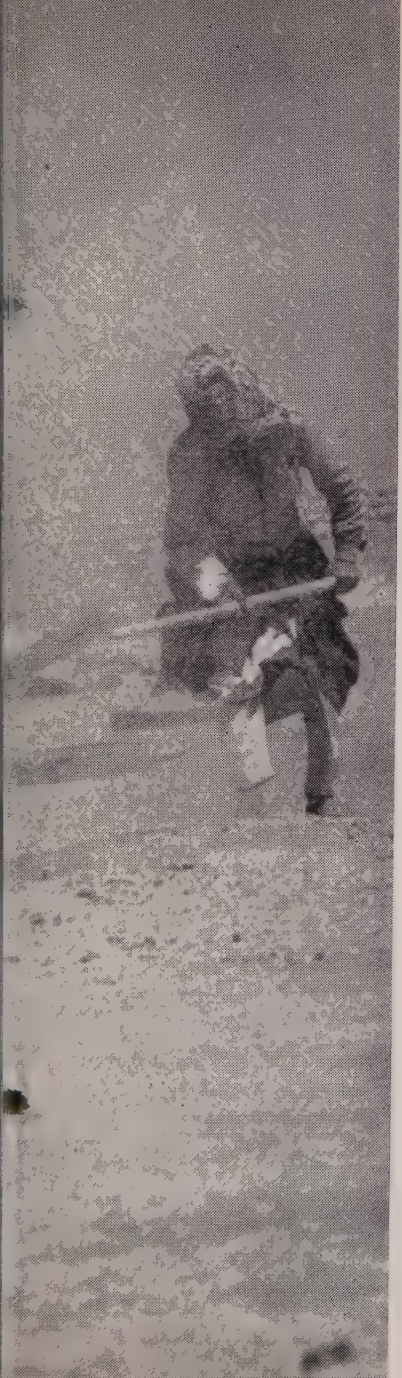
I used to wonder when I was a teenager about the man I would one day marry. I had no idea then that the person who was to become my husband would be a free-lance photographer whose schedule of work, or perhaps I should say "lack of schedule," would make my life different from those of the women in my circle of friends. For no two days of our married life have been exactly alike, because no two assignments have been identical. I didn't know then that my future husband's work would take him to many points of the globe or that I would go along as his assistant.

Our home base is Philadelphia. For most of the year, we work in the area, shooting photo features for local and national publications. When it is called for, I write the captions and text that go along with the pictures. But for several months each year, my husband and I go abroad, covering assignments that a photo agency in New York secures for us. This is what you might call the frosting on the cake. Although we thoroughly enjoy the work done in this country, the chance to visit exotic places every year is an exciting stimulus for our other months of endeavor.

In our travels so far we have visited close to 30 countries. Sometimes when we find ourselves working in a foreign land—shooting pictures perhaps from a gondola in Venice or from the back of a camel in the Middle East—we feel it is we who should be paying the client and not the other way around. The foreign coverage has been exciting but also difficult. And yet, in looking back, the times when we were most beset by problems are the most memorable for us.

For instance, one two-month period we spent working in Lebanon, Jordan and Israel making Holy Land pictures for religious publications. The torrid temperatures made film storage risky; a lack of water and accommodations was physically discomforting. But our project had been carefully researched. We had become familiar with the biblical sites the year before when we made still pictures for an NBC Easter television show. This time we were to work more closely with the people who lived in the Holy Land. Our clients were interested in scenes that would show how little the area had changed since the time of Christ. For all our preparations, we were not aware that the Islamic injunction against graven images extended to photographs. People just didn't want their pictures made. What a

In Jordan a farmer works on the threshing floor at harvest time.



situation to be in! Piles of film thousands of miles from home, and no pictures!

We solved our problem by enlisting the aid of a local guide and a representative of the Jordanian Ministry of Information. But even with his help, we hit snags. One day in a small village near Amman, we were photographing a group of Bedouins threshing. With crude tools they tossed the spikes of wheat against a bright blue Mediterranean sky. Kernels of the golden grain drifted down against the wind to join the growing pile on the threshing floor. All four of us were delighted that my husband, although working with a long lens, was getting the kind of pictures he wanted. Suddenly, a Bedouin from a neighboring field looked up from his work and discovered our little group. When he began to move toward us with the short end of his pitchfork directed at us, we hastily retreated to our car. We ran into other opposition on this trip, but none so "pointed."

Communication is not too big a problem for us in our travels, because I do have some familiarity with the Romance languages. Once in Istanbul the car we were driving did land us into lang-

Ancient ruins of the Parthenon in Greece as photographed by Mr. Nocello.

guage difficulties. A small two cylinder Citroen had taken us all the way from Paris to this oriental city on the fabled Bosporus. While standing next to this French car outside our hotel, we motioned to a cab driver. We had decided not to drive through the narrow, tortuous streets of this ancient city but to hire a cab driver-guide instead. The driver, seeing our car, directed a French-speaking Turk toward us. This man was so eager to work with us that I didn't have the heart to say that I would have preferred an English-speaking guide. For the next week we covered Istanbul, he speaking a poor French tinged with a Turkish accent, I speaking a worse French with my harsh American accent. We still correspond with Sherafatin, our Istanbuli guide.

Last year my husband and I "lucked" into the biggest story of our careers. We were caught in the earthquake that devastated the Yugoslavian city of Skopje. And being professional journalists, we tried to record what we saw around us.

For several weeks we had worked in Yugoslavia: all along the Dalmatian coast, in the towns of Mostar and Sarajevo, and in the capital city of Belgrade. While in Sarajevo, we stayed in the Europa Hotel, which was where the Archduke Franz Ferdinand spent the night before his assassination in 1914. It gave us an eerie sensation to think that our room might have been where a man marked for murder had slept.

The night before the earthquake we arrived in Skopje without any reservations. The nature of our work makes it impossible to schedule stops beforehand. Skopje was simply a name we picked out of our guide book. It was the most convenient stop for us on our way south into Greece. We were turned away from the Macedonia Hotel which was filled to capacity with tourists. Instead we registered at the Jadran, half

odern architecture of Monaco Harbor, Monte Carlo.

block away. The following morning when the earthquake struck at awn, the Macedonia went down, entombing its guests; our hotel stood.

Out on the street there was chaos. People lucky enough to escape om crumbling buildings ran about wildly, unable to accept the tragedy at had befallen their city. Men, women and children turned horror-ricken faces toward the debris that minutes before had housed their ends and relatives. Bewilderment was everywhere. All the structures at were down had collapsed in the first six seconds of the first tremor. seemed incredible that so much devastation could have occurred in so ort a time.

My husband had taken his cameras with him when we left our hotel om. The dust was still rising when he began to photograph the tragic enes we saw all around us. People dug with bare hands in rubble aps trying to reach loved ones. Voices could be heard from inside me of the mounds of fallen mortar and timber. Many of the survivors, ll dressed in night clothes, stood silently on the streets and in the uares, too dazed to move. Those with minor injuries used makeshift ndages to bind up their wounds. The severely injured were hustled to the nearest cars and taken off to medical centers.

As a former news photographer, my husband had many times made tures of people caught in catastrophic events, but never before had been so intimately involved. While training his lens on the human ffering all around us in the shattered metropolis, he had the feeling at he was photographing himself in a mirror. As a novice, he had rned to overcome the reticence all photographers experience in the e of tragedy. But compassion for the anguished is never lost. In opje, having shared with the townspeople those first dreadful mo-

After the earthquake, stunned pe
walk the streets of Skopje, Yugosla

ments of the destructive temblor and later having witnessed its horrible aftermath, he found this compassion was heightened. But a photographer must record, must document, if he is to do his job well.

The sun was high in the sky when my husband and I decided to leave the stricken city. We would have stayed to photograph the rescue operations that were beginning, but our passports had been lost during the early confusion. It was necessary for us to return to Belgrade and go to the American Embassy for new ones.

I must admit that I left Skopje with no great reluctance. From the moment that we had been awakened from our sleep by the violent swaying of the walls of our hotel, I had been frightened. Although the initial fear diminished, it was replaced by apprehension. Even as we gathered at Marshall Tito Square in the center of the city, there were additional tremors. People screamed and threw themselves on the ground to brace themselves against further upheavals. Everyone believed that more violent quakes were yet to come. As it turned out, there were over a hundred tremors in a three day period but none to match the first two.

It was from the embassy in Belgrade that the Associated Press learned of our whereabouts. The morning following the quake, we were contacted by the bureau chief. He was interested in an eyewitness account of the catastrophe. This we gave him along with five of the pictures that my husband had made. The story and photos were transmitted to countries all over the world.

It was in the press office that we finally learned how extensive the damage had been in Skopje. Over 80 per cent of the city had been destroyed or made uninhabitable and more that 200 people were dead or missing. We were deeply grateful we had escaped with our lives.

Later that day we discovered just how big an impact the tragedy had made on the world. As a result of our material sent out by the press, we were beseiged by phone calls and cables from leading periodicals interested in using the pictures my husband had made. Fortunately, a representative of our New York agency was in London at the time. We contacted him, and he took care of their distribution. Later we learned that the pictures appeared in top magazines in France, Germany. Switzerland, Japan, Canada and in *Life* magazine at home.

Now again we're working as a team here in the Philadelphia area. In a few months we'll leave once more for Europe. Here's hoping for a peaceful journey—no earthquakes, no raised pitchforks, no language mix-ups. But not too peaceful . . . for what's a trip without a little excitement.

—MARY D. NOCELLO

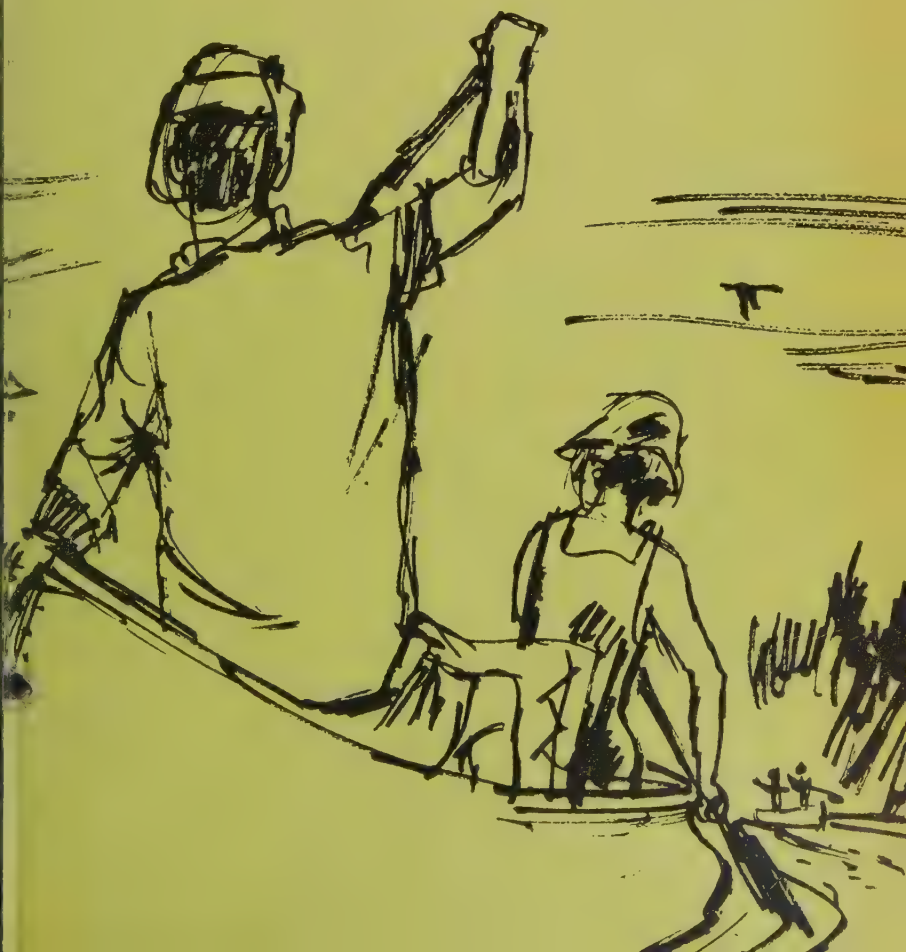
Do you really want to go on a canoe trip? Do you want to see nature just as God made it thousands of years ago, unspoiled by human hands? Do you crave the solitude where you can feel the close fellowship of your small group, and yet where you can have that delightful all-alone feeling? Do you want to have the challenge of pitting your strength and intellect against the forces of nature? Do you enjoy being lazy in God's beautiful out-of-doors? Well, if your answer is "yes," then a canoe trip is what you need!

Planning for a canoe trip is something special in camping experiences. You must want very much to have fun, and then fun you will have. But

Canoe Camping

u must know what to expect, especially what kinds of weather! You must ow something about menu-planning as well as cooking, for bulk and ight is the bane of the canoeist! You and your equipment must be pre-red for rain, hail, lightning, hot weather, cold weather, wind, and then ost of all, for the beautiful lazy warm summer days when there's not even ripple on the sky-blue water—days you will never forget. You must be epared for unexpected events which will try your patience and the etherness" of the group. Above all, you should be prepared to meet od and your fellows on a more meaningful basis than ever before.

Because canoeing has meant so very much to me, I am delighted to share



some of my ideas with you and to persuade you that canoeing's the ultimate in camping, and give you some tips.

From my experience, I think the ideal canoe group is composed of five girls and five boys, and two adult leaders, preferably a married couple. These leaders should be well acquainted with the group and intend to be working with it in the months ahead. The most economical number is a multiple of three to take full advantage of full loading of the canoes. The preferred 17-foot aluminum canoe takes three canoeists and their packs and their share of the common gear.

Where, when and how long should a canoe trip be? Ideally you should canoe into a new and preferably isolated country where you will be all by yourselves. If possible get far away from trading posts and then you can truly be on your own. For a co-ed group I would suggest five to seven days actual canoeing plus a day or two orientation before leaving. The selection of the route depends on several factors. First of all, agree on the kind of a trip you want. Do you wish to make distance? (This is usually the boys talking!) This means up early in the morning, a long day of paddling and probably many portages, and early to bed. Or do you want to take a little more time and do it leisurely? (This sounds more like the girls!) Do you want to establish a base far out and explore in a different direction each day in unloaded canoes?

The favorite trip in my experience is a loop taking about four days of paddling total—two days out and two back, with a fifth day sandwiched in the middle. This gives two nights and one day on the same site. The number of portages will determine the distance you travel. Select your route carefully after deciding how much you are willing to hike with a canoe on your back. Consult your outfitter as he will know the routes to be avoided because of low water, fire, etc.

Do you need a guide? In general, it's a good idea,

t many trips do not need them. However, if you are on your own (and en if you have a guide) you should have a good map and a good compass each canoe, and some intense training for each person in how to use them. u must also know what to do when lost.

How about clothing, equipment and packing? Here is the place which y make the difference between a top experience and a bit of drudgery. ls are apt to want to take too much gear, while boys are apt to take too le. Space doesn't permit listing, but a list is a must for your planning. ain—be prepared for all sorts of weather. Canoeing must not be synonus with discomfort. An air mattress and a sleeping bag are almost a st. So are several changes of socks, including one pair of wool socks. lude two pair of tennis shoes as one pair will always be wet. (The ldle day suggested previously is a good day for laundry if the weather pperates). Wear colorful clothing. It adds so much to your color photogphy! Rain gear is a must. Take along a spare paddle for each canoe. pe your name on your paddle as soon as it is issued. This saves arguents.

When selecting a tent, bear in mind it should be light, especially if you l to do so much portaging. A two-, three-, or four-man nylon tent, *pperly waterproofed,* is excellent. In our country you can leave the tent gs home most of the time. Rocks are good substitutes. Keep cooking r to a minimum and be sure that utensils nest. The best pack for cooking r, food supplies and personal gear is a No. 3 Duluth pack. This is just reat big knapsack thoroughly built for rugged use. Carry your spare thing in plastic bags, as well as sleeping bags, kept tied tightly at all es. You never know when you'll get dunked, and it's nice to have dry thes. You may have to rent canoes and tents and pack sacks. If you do, ange for these several months in advance. Take along adequate first aid uipment, especially something for sunburn.

Now how about food? Here is the central theme of a happy time! Time nt in menu-planning, food selection and packing, will pay great divinds. First of all, select foods which have as little weight as possible. There now many dehydrated foods which weigh very little, from powdered k clear through to dried meats which, when properly prepared, can rcely be distinguished from fresh meat. Have a well-balanced menu, l plenty of variety. Eggs can usually be carried for several days. Heat

a large pot of water and set out powdered coffee, tea, milk and cocoa for a delightful selection of beverages. Be sure to have plenty of meat once a day. You will have to bring some things in cans, but hold this to a minimum. They take space and weigh too much. Lunch at noon can be prepared as a cold lunch at breakfast time. In this way there will be no need for a fire at noon. And then just to show that you can eat as well as at home, be sure to take an aluminum reflector oven, or aluminum foil and make your own. The joys of baking pies, cakes and biscuits in the wilderness is a high experience. A complete check list for food, equipment for its preparation, and quantity lists are most necessary. You can't run to the store when you run out of supplies! My experience is that the canoeists will eat more than you think, so take too much rather than too little.

What should a canoe trip cost? Of course the basic costs are food and canoes, plus transportation. I usually estimate food at a dollar per day for each canoeist, and the same for canoe rental. This will be more if you have an empty place in a canoe when the number comes out something less than a multiple of three. Rental of other equipment, insurance, leadership expense (if you include this item), and contingencies will be added to your transportation to and from home for the rest of the cost.

Safety and training are most important. Remember, a canoe trip can be dangerous if you are not trained, prepared and careful. Don't try anything beyond your skills. Stay away from "shooting the rapids." Each canoeist must have a health check, be trained in the rules of safety, and minimum swimming ability must be the rule. Even then, weak swimmers should wear life preservers. Each canoeist should have the experience of tipping the canoe under controlled situations and learn to right it and bring it to shore. Never leave the canoe in case of a tipover! It will float and makes a fine life-saving device. Everyone should know how to get into a canoe properly, get out of one, and must be impressed never to change positions in a canoe except at shore.

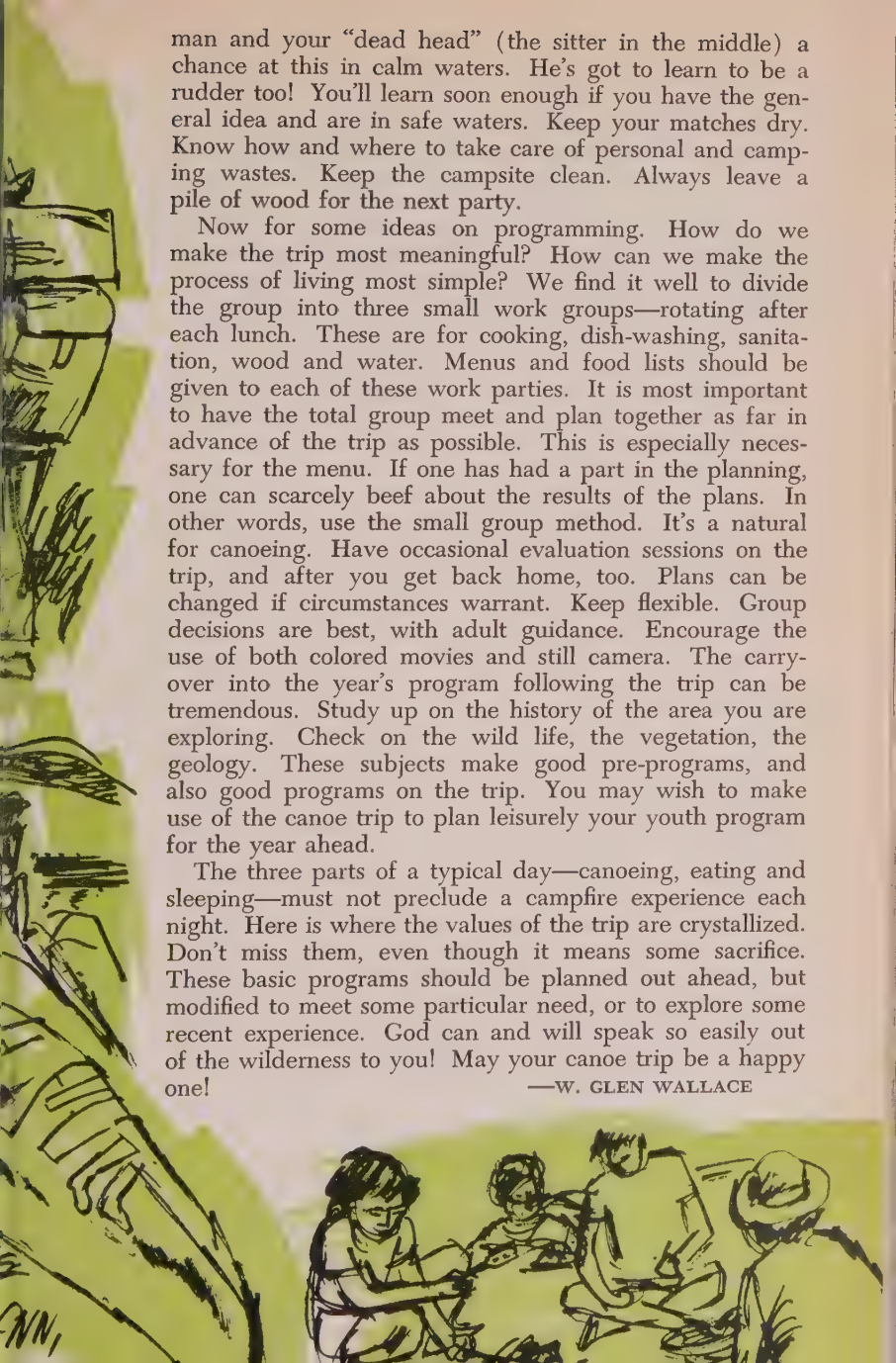
Pack the canoe properly. Lay some branches on the bottom to keep the packs up in case the canoe takes on water, either through leaking or rain. Cover the packs with rain gear. Keep a low center of gravity in the packing and in your position if the wind is up. Kneel when the wind is high, as this lowers the center of gravity. Know the elements of canoe handling—although I think a complete mastery of all the strokes before a trip has been overemphasized. Put your best canoeist in the stern, but give your boy

man and your "dead head" (the sitter in the middle) a chance at this in calm waters. He's got to learn to be a rudder too! You'll learn soon enough if you have the general idea and are in safe waters. Keep your matches dry. Know how and where to take care of personal and camping wastes. Keep the campsite clean. Always leave a pile of wood for the next party.

Now for some ideas on programming. How do we make the trip most meaningful? How can we make the process of living most simple? We find it well to divide the group into three small work groups—rotating after each lunch. These are for cooking, dish-washing, sanitation, wood and water. Menus and food lists should be given to each of these work parties. It is most important to have the total group meet and plan together as far in advance of the trip as possible. This is especially necessary for the menu. If one has had a part in the planning, one can scarcely beef about the results of the plans. In other words, use the small group method. It's a natural for canoeing. Have occasional evaluation sessions on the trip, and after you get back home, too. Plans can be changed if circumstances warrant. Keep flexible. Group decisions are best, with adult guidance. Encourage the use of both colored movies and still camera. The carry-over into the year's program following the trip can be tremendous. Study up on the history of the area you are exploring. Check on the wild life, the vegetation, the geology. These subjects make good pre-programs, and also good programs on the trip. You may wish to make use of the canoe trip to plan leisurely your youth program for the year ahead.

The three parts of a typical day—canoeing, eating and sleeping—must not preclude a campfire experience each night. Here is where the values of the trip are crystallized. Don't miss them, even though it means some sacrifice. These basic programs should be planned out ahead, but modified to meet some particular need, or to explore some recent experience. God can and will speak so easily out of the wilderness to you! May your canoe trip be a happy one!

—W. GLEN WALLACE



teens discover the wonder

Wisconsin/ If you live in canoeing country, or even if you don't, you may want to have the enjoyable and creative time that a high school fellowship at First Congregational Church, Eau Claire, Wis., shared together. Fifteen young people and two advisers took a 25-mile canoe trip on the nationally-publicized Red Cedar River in northwest Wisconsin.

Instead of disbanding for the summer, the group had chosen this trip as one of three projects for the summer months. Since it was a trip intended to be a learning experience in work, play, planning, and responsibility, no one presumed to be an "expert" dictating that this or that way was the only way to proceed. Everyone was given information regarding the length of stay, where we were going, etc., and each then was responsible for acquiring the minimum amount of travel gear.

Three girls were given "shopping" money to buy groceries. A committee of two boys recruited canoes from members of the congregation.

Enthusiastic comments came from the entire group and reflected the discovery during this time together. One teen said, "We had fun through the experience of sleeping under the stars and getting acquainted firsthand with the things of nature such as insects and crickets in our sleeping bags, watching wild ducks fly as we came around bends, seeing fish dart about in the depths of the crystal clear stream, and watching turtles sun themselves on half-submerged logs. We had a few water fights along the way and enjoyed some stops for swims." One girl, anxious to finally reach the campsite, acquired a reputation for saying, "It's *got* to be around the *next* bend!" And another girl exclaimed with surprise, "I discovered muscles I never knew I had before." It was unanimously agreed that "the fellowship of the trip was through learning to work in a group, planning for food and shelter, and learning to make the best of getting along with others whether tired or grouchy. We learned that problems unify a group." Another young person summed up the feeling of the whole trip: "I can't wait to go again next summer."

—DONALD KURTZ

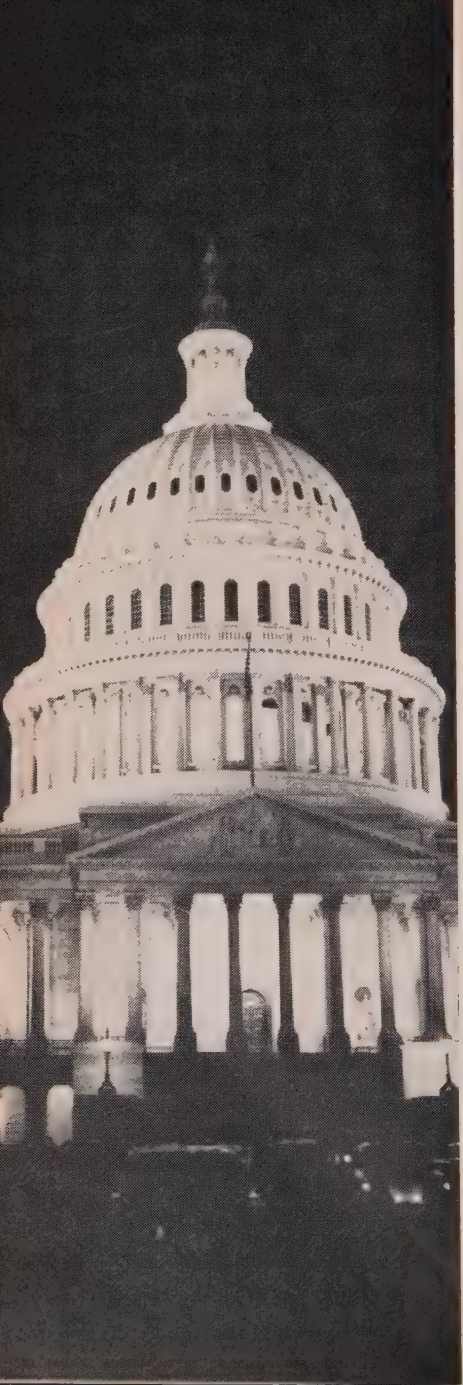
canoeing country . . .

innesota/ With the lilting words of "The Canoe Song" upon our s, seven girls, six boys, and three counselors gathered at the Fall Lake blic Camp Grounds some ten miles from Ely, Minnesota, on a Sunday ernoon. This was the beginning of six days together in the Wilderness noe Area of the Superior National Forest and marked the first Senior gh Canoe Camp sponsored by the Minnesota Conference of the United urch of Christ. The only requirements necessary for the trip were to able to swim at least one hundred yards, to be a willing worker and to joy God's out-of-doors.

The week sped quickly by as we made our portage from one sapphire e to another, exploring our way toward the Canadian border and return- to the same campsite each night. Good fishing meant we ate like kings, d it was well-deserved rest for tired muscles when we crawled into our eping bags at night. We made friends with a doe who had found our mping place first and who returned after the first fright of our landing munch on a patch of clover. Some of us climbed the high rock bluffs ich stretch above Jackfish Bay.

On Friday we left our campsite full of memories and a deep longing in r hearts to remain still longer in God's unspoiled world of forests and es and restful quiet. Such could not be, and so we returned over the rtages and the sapphire blue lakes to the noises of man. Saturday morning er scrubbing the week's collection of black off the bottom of the kettles, packed up our personal gear and left for our separate homes, refreshed m one week together in nature and from the inspiration of one another. We grew spiritually both at formal times and at odd times. There were ily Bible Study sessions which kicked off some lively discussions. We d evening Vespers around the campfire each night as well as Morning atch. Speaking of the planned worship period, one boy said, "There was ough to make the camp worthwhile and not enough to turn it into a nstant church service."

—DANIEL PARKER



CHALLENGE TO TE

"On his bold visage, middle age
Had slightly press'd its signet sage
Yet had not quenched the open truth
And fiery vehemence of youth:
Forward and frolic glee was there,
The will to do, the soul to dare."

The Lady of the Lake
Sir Walter Scott,

If you possess the "fiery vehemence of youth," "the will to do," and "the soul to dare," you have an unparalleled opportunity to put them to the test. From one end of the nation to the other there has been a struggle for civil rights which provides an excellent channel for the exercise of responsible citizenship. It is a cause that should capture the attention, concern, and support of every person who considers himself a Christian or who wishes to become one. It is a cause that challenges the very best in all of us—our intellect, our sympathy, and our courage. It is a cause that can legitimately demand of us our time, our energy, our [illegible]ents, and our financial support.

It is not the purpose of this article to present all the things that can be done to help find a solution to America's most important problem save that of war, but rather to concentrate on one type of activity in

ZENSHIP . . . WRITE YOUR SENATOR

ch teenagers everywhere can make a significant contribution.

For purposes of this article, let's make three assumptions: (1) that way the Negro has been treated in America, in housing, employment, ing, education, public accommodations, and in the administration of ice, is contrary to what the Christian gospel requires; (2) that you estly deplore this situation, and (3) that you sincerely wish to do ething about it. (If you accept these assumptions, read on; if not, l no further—this article is not for you.)

Having accepted these assumptions the only thing left is to explore the stion: What is being done to eliminate the many injustices which the o in America has faced throughout our history and how can I co-rate? One thing that is being done is an attempt to pass in Congress il rights bill which would contribute much toward bringing the Negro er to a full realization of the American slogan of "liberty and justice all." The teenager can cooperate by taking an active part in the rcise of a freedom contained in the First Amendment which is in-ensable to democracy: the right "to petition the Government for a ress of grievances."

n order to carry out this activity effectively it is necessary to see it as e than merely sitting down and writing a letter to your Senator say-you hope he shares your belief in equality of opportunity for all. It ires that you first become informed on the issues with which the l rights bill is concerned as well as with its complexities.

This, of course, is not easy; but if action is not preceded by informa-, everything else you do is a fraud. This does not mean that you t know all about the civil rights bill—what it contains in every detail. es mean, however, that you know what its general provisions are what its supporters and opponents say about it. It also means that should examine carefully your motives and the motives of others as ments are made about civil rights in general and the civil rights bill articular. What part do prejudice, hearsay, and half-truths play in ving at positions for and against this legislation? Whose interests are opposing forces protecting—private, selfish interests or the public

interest? What groups, individuals, organizations, and institutions are supporting the bill and which are opposing it?

The sources from which the necessary information can be obtained are many and varied. The major media of communication such as TV, radio, newspapers, and magazines are the obvious sources. It is important, however, to scan widely among them in order to become exposed to a variety of points of view. One of the best and most objective sources is the *New York Times*. Especially useful is the "News of the Week in Review" section of the Sunday edition of the *Times*. *Newsweek* and *Time* are well-known news magazines which should be read along with magazines which place greater emphasis on opinion such as the liberal *New Republic* and the *Reporter* and the conservative *National Review*.

Important sources of information on the civil rights bill in particular can be obtained from the Leadership Conference on Civil Rights in the Mills Building, 17th and Pennsylvania Ave., N.W., Washington, D. C., and the Washington Office of the Council for Christian Social Action (United Church of Christ) at 110 Maryland Ave., N.E., Washington, D. C. The best source of all is the *Congressional Record* which contains the complete debate (filibuster) in process in the Senate. This is a daily publication which your Congressman can supply free of cost to a limited number of people.

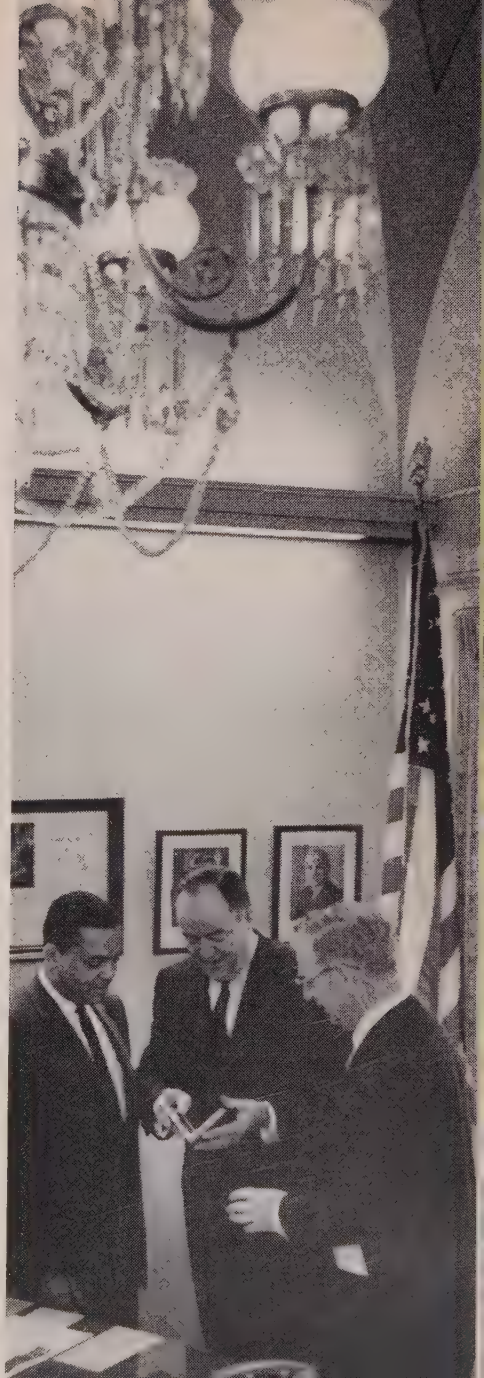
In addition to what you can read, a major source of information is to be found at public meetings of all kinds, such as debates, panel discussions, forums, workshops, etc. In your church, school, and community there should be many such meetings where you can obtain the facts you need to carry out intelligently and, therefore, effectively your attempts to make your concerns known and appreciated.

After you have become at least relatively well informed, let those who count know how you feel about the civil rights bill. The most important recipients of your letters are your Senators and the editors of the newspapers which serve your area. Don't underestimate the importance of letters to either of the above. Letters to your Senators are a necessary element in the democratic process. How else are the Senators to know what their constitutents think? Letters to newspapers expand the area of your influence to those who are still seeking understanding and guidance on this vital piece of legislation. The offices of Senators and newspaper editors are being flooded with letters supporting and opposing the civil rights bill. Don't let your views be overruled simply because opposing views were expressed while you remained silent. Letting others

ss of grievances"?

the letter writing may well result your cause being lost by default. In the letters that you write take iously the following points. Pre- t your views courteously, with ect and without threats. State arly the purpose of your letter l why you feel as you do. Per- al observations or experiences l facts which explain your posi- are especially valuable because y not only help to persuade the er to accept your views but also nonstrate the sincerity with which r views are held. It is also most ortant that you be as specific as can. For example, a person explains why he wishes his ators to support the provisions public accommodations and fair loyment practices demonstrates pth of understanding of the bill is not apparent in a letter which ply calls on the Senator to vote the bill.

vidence that you are familiar the bill's provisions will obvi- y result in your letter receiving ectful attention. It is safe to say letters usually receive the re- t they deserve. In addition to e elements the letters should re- the Senators to state their posi- s not only on the bill as a whole on the most controversial pro- ons and on their willingness to for cloture to cut off the in- able filibuster. Failure to ask a



ft to right: Rev. Nicholas Hood, chair- an, Committee on Racial Justice Now, nited Church of Christ; Senator Hubert

question may result in their failure to answer the letters. It is not onl important for them to know what your views are; it is just as importar for you to know theirs.

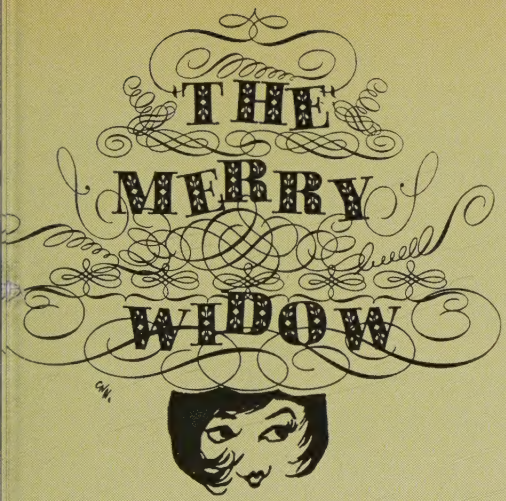
There are many reasons you could give for your views on the bi and these you should state but in doing so do not fail to make clear wh motivates your concern. It is to be hoped that your motives are unrelated to the Christian values which guide all your attitudes an actions. One final point—after you have written your letters try to ob tain signatures in addition to your own. Attached petitions with severa signatures would indicate that many others share your views. By th way, letters to members of the U. S. Senate require a very simple format

The Honorable .....
Senate Office Building
Washington 25, D. C.

Several helpful pamphlets are available from the Washington Offic of the Council for Christian Social Action, 110 Maryland Ave., N.E Washington, D. C., 20002. These pamphlets, entitled "Register Chri tian Opinion" and "Some Questions and Answers on the Civil Righ Bill," are free of charge for single copies, but for the rate on bulk order you need to inquire at the C.C.S.A. Washington office. You may als wish to inquire at this office for additional information concerning ke issues involved in the Civil Rights Bill.

Although writing letters to Senators during the current filibuster o the civil rights bill is the most common way of exercising your right o petition, don't ignore the opportunities which may exist to visit th national capital and talk to your Senators in person. In March 10 members of the United Church of Christ from more than 20 states a tended a "Witness in Washington" at which they called on their Senato and urged their support of a strong civil rights bill. Part of the grou including Dr. Ben Herbster, president of the United Church of Chris and Rev. Nicholas Hood, chairman of the Racial Justice Now C mittee, visited with Senator Hubert Humphrey (Minn., D.), majori whip, leader in the civil rights struggle in the Senate, and member o the United Church of Christ. If you have an opportunity to come t Washington, write to the Washington Office of the Council for Christia Social Action, 110 Maryland Ave., N.E. We will be more than anxiou to see that your visit is both interesting, informative, and enjoyable.

—LEWIS I. MADDOCKS



SOUND IN THE ROUND

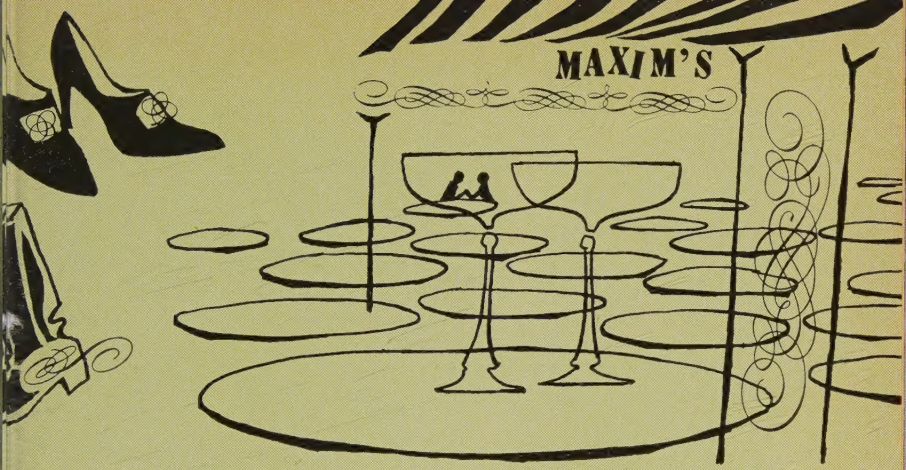
ough the ages, the musical theater has reflected the spirit of the times. t look at today's musical comedies—surely, a world of difference arates them from their forerunner, the old-fashioned operetta of one two generations ago. Our musicals reveal a restless and sometimes n sordid world inhabited by opportunists (**How to Succeed in Busi-s Without Really Trying**), gamblers (**Guys and Dolls**), strippers ypsy), teenage gangs (**West Side Story**) and assorted characters ower strata. How different were the operettas which enchanted our ers in less complicated days! They presented, generally, a life of make-eve: imaginary kingdoms, dashing officers who never saw combat, omats who could solve affairs of state by clinking champagne glasses. ial problems were taboo, virture always triumphed at the end, boy girl always found each other and, though life even then didn't always n out that way, this was the way our fathers wanted to see it. In a d, operetta was escapist entertainment—flimsy and sometimes in-ible tales held together by pleasant and frequently immortal music. et's turn the clock back to the beginning of the century and look—listen. The mantle of Viennese operetta kingdom, once the property ohann Strauss (d.1899) was inherited by Franz Lehár (b.1870). century was still new when Lehár's masterpiece, **The Merry Widow,** created. The year was 1905. Social dancing was just beginning to a foothold over the world, and the lilting strains of Lehár's waltzes pt across Europe's ballrooms with an irresistible force. No wonder—music itself was irresistible: an uncanny blend of Parisian grace, nese lilt, and Slavic spice. When **The Merry Widow** reached erica, two years later, it caused a virtual revolution in social and ion circles. This was, of course, a long time ago. Lehár, who never e equalled the success of **The Merry Widow** but often came very

close to doing it during his long career, died in 1948. But **The Merry Widow** lives on and it continues to enchant newer generations.

What is this operetta about? Its story centers around Hanna Glawari, a beautiful and vivacious lady from the mythical kingdom of Pontevedro, whose elderly husband has conveniently passed on, leaving her with a sizable fortune. Hanna, the toast of Paris, has decided to marry again. Determined not to let her wealth of 20 million francs fall into the hands of foreign fortune hunters, the Pontevedrian ambassador assigns his devil-may-care attaché, Count Danilo, to the task of wooing and eventually marrying Hanna out of patriotic duty.

Danilo, however, enjoys his single status, particularly since his diplomatic duties seem to allow him to spend most of his time at the Café Maxim in fetching feminine company. He resents the idea of marriage and, particularly, marriage under duress. But Hanna is drawn to him, and, after her crafty machinations, Danilo eventually succumbs to a not too-discouraging fate: marriage to a lovely wife, and two million francs.

This is a fairly typical operetta story—bright, insubstantial, carefully plotted so it never gets in the way of the music. For operetta, unlike modern musicals, makes the music paramount. And the score of **The Merry Widow** is an utter delight, an unending parade of intoxicating waltzes, insinuating love songs, and irresistibly animated ensembles. These delights are captured brilliantly by a new two-disc stereo album made by **Angel S 3630** (also available in mono). Elisabeth Schwarzkopf, in the title role, is the embodiment of vivacity, wit, and sophistication, and she sings Lehár's melodies enchantingly. Baritone Eberhard Wächter sings the part of Danilo expertly, and Nicolai Gedda and Hanny Steffek are excellent in other important roles. Although the recording was made in London, Lovro von Matacic conducts the Philharmonia



chestra in a way that has the spirit of old Vienna stamped all over it. The Angel Recording Company supplies an attractive libretto with set but, if you prefer your operetta in English, **Columbia OS 2280** rs an abridged one-disc version by the American Opera Society, ducted by Franz Allers. So good is the singers' diction that virtually ry word in the clever and literate English translation is clearly ingible. The Metropolitan's Lisa della Casa sings the name part and, he cannot bring the character to life with as much vivacity and temament as Miss Schwarzkopf can muster, vocally she is in the same que. Columbia's cast of young American singers cannot match Angel's rans for authentic operetta style and vocal polish but this is a pleas- performance and admirably engineered—an enjoyable introduction he field of operetta in general and to Franz Lehár in particular.

f **The Merry Widow** whets your appetite for more Lehár, **Angel** set 07 offers a complete recording of his 1929 operetta, **The Land of iles,** a bitter-sweet story of a romance between a Viennese beauty and Chinese prince. This recording, too, has Elisabeth Schwarzkopf and olai Gedda in the principal roles. There are also good abridged sions of **The Count of Luxemburg** (1909) and **Paganini** (1925) a couple of new **MGM discs (4098 and 4100).** These, in turn, probably lead you to other operettas—the field is very wide, emcing many lands and many cultures—and toward a more tolerant w of your parents' and grandparents' taste in musical entertainment. npared with the sheer theatrical excitement of today's musicals, the operettas may indeed seem hopelessly "square," but compare the es! How many of today's Broadway songs will be so lovingly renbered and so enthusiastically enjoyed as is **The Merry Widow** ay, nearly sixty years after its creation? —GEORGE JELLINEK